calmly accuse us of a want of patriotism in decrying certain kinds of immigration from the old country" (1908, 7). He combines virulent ad hominem attack with economic snobbery, accusing the "pseudopatriotic enthusiast" of "building up beautiful philanthropic plans which are to enable the slum weakling to shake off the stigmata of degeneracy in the free air of the prairies" (1908, 7). Asserting that "much of the success of a nation will depend on the quality of the stock from which it springs" (1908, 7), he quotes an unidentified "recent writer" on "uplifting humanity rather than [trying] to maintain an exclusive virtue, limited by a political boundary" (1908, 7), whom he accuses of using such alleged "sophistry" to impose on Canada "one of the biggest burdens in the way of alien populations that we have to carry" (1908, 7). Such, he warns in quasi-biblical language, have "sown the wind, and they shall reap the whirlwind" (1908, 7).

In an article published in 1911, the year he gave up his superintendency of the Toronto Asylum to superintend the Toronto General Hospital,[xcviii] he echoes phrases from the report for 1907, balefully observing that "my knowledge of family histories in Ontario is far too large for my peace of mind, and I cannot shut my eyes to the fact that certain strains, will produce defective and insane, just as regularly as other strains will reproduce the strong minded and capable" (360). Clarke simultaneously seems to regret possessing such sensitive information, and to relish it -- his regret, principally at his inability to act on it, conveying more than a hint of menace, as if anyone who would oppose him must be secretly abetting a lunatic. All of this, of course, reflects a growing interest in eugenics.

Clarke's emphasis on hereditary insanity, stemming as it does from rather intimate and privileged knowledge of the patients of his Asylum experience, complements his emphasis on the individual -- as Clarke writes: "it is always the individual who has to be considered, especially in cases where there is no well defined pathological basis" (360) -- yet it always appears to have the benefit of some other in mind. In "The Defective and Insane Immigrant,"[xcix] Clarke presents this individual in terms of a face-to-face confrontation with a great danger. Such a confrontation requires sanity, courage, and something else which Clarke typically requests and which, despite his efforts to redeem it as resistance to "maudlin sentiment," looks suspiciously like callousness -- resistance to sympathy and compassion. Clarke appears oddly isolated between equally "chronic" inmates of the old Asylum, to whose plight his audience has